

Ontological dissonance, seismic ruptures and diffraction's space-time-mattering in the re-orienting of thought

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The philosophical concept

- ▶ “Deleuze and Guattari’s (1991/1994) “concept of concept” (p. 19) is not that of an abstraction that points to and conditions existing objects but an act of thought in response to a real problem—the force of real experience—that reorients our thinking”

(St Pierre, 2018, p.5).

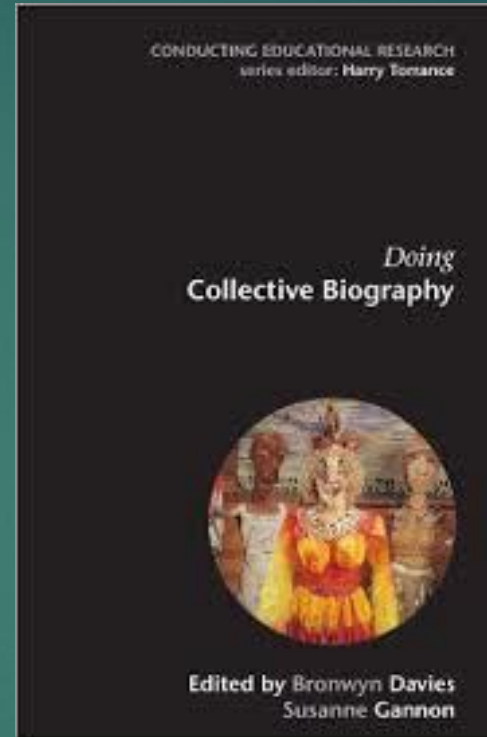
Concept of the concept

(Deleuze & Guattari, 1991/1994)

- ▶ “speaks the event, not the essence or the thing-pure” (p.21)
- ▶ “vanishes when it is thrust into a new milieu, losing some of its components, or acquiring others that transform it” (p.28)
- ▶ “All concepts are connected to problems without which they would have no meaning and which can themselves only be isolated or understood as their solution emerges” (p16)

A problem?

- ▶ **PhD Project:** Theorizing the lived experience of counsellors-in-training, Method - Collective Biography
- ▶ Researcher Reflexivity: inquire into my own experiences and assumptions as a researcher; “an interrogation of the practices that constitute our accounts of the world” (Campbell, 2004, p. 163)



The problem?

- 'an intense rupture' (St Pierre, 2018)
- 'a shock to thought' (Massumi, 2002)
- 'ontological dissonance' (St Pierre, 2017)

- ▶ *Where am I in this research? How do I fold in and out of this whole process? And how do I say something on this page that will tell a story, represent something about that when as I write the very words, it is all shifting and moving again? (Research journal).*
- ▶ 'Postmodern nausea'
- ▶ *The disappearance of reflexivity in the new milieu*

Reorienting thought... (St Pierre, 2018)

1. “If one wants to do the “new” work, one has to understand the “old” work” (St Pierre, 2018, p. 11)

- The problem: The crisis of representation, legitimation and authority (Denzin & Lincoln, 1994)

A shift in view from:

- ▶ an objective world exposed through observation and available for documentation and representation through recording, naming and categorization

To:

- ▶ - what is ‘found’ in research is always contingent, situated and partial
- ▶ - the underlying patriarchal binary structures implicit in realist, objective ontologies and epistemologies
- ▶ - multiplicity of the post-modern subject

Reflexivity

- ▶ “better represent, legitimize, or call into question their data” (Pillow, 2003 p. 176)
- ▶ the new canon in generating counter-practices of authority (Rajchman, 1985 in Lather, 1993)
- ▶ bi-directional or circular relationships between causes and effects
- ▶ “turning back upon itself, for example, the turning back of an inquiry or a theory or a text onto its own formative possibilities” (Macbeth, 2001, p. 356)
- ▶ But, the idea that one can both gaze at oneself and also be the object of the reflexive gaze is a “slippery object indeed” (Davies et al., 2004)

Reorienting thought... (St Pierre, 2018)

- ▶ 2. "...don't apply them" (Massumi, 2002, p. 17). Instead, use them to reorient thought" (St Pierre, 2018, p. 11)
- ▶ ...after reading to find new concepts for thinking differently and then differently again, is for students to trust themselves and carve out a temporary space in which to think and write about an encounter that presses on them. I advise they trust their reading to sustain them, trust the concepts they've studied that reorient their thought, and trust experimentation and creativity, which will be constituted differently in every post qualitative study. Following Deleuze (1990/1995), I advise them to trust their "belief in the world" (St Pierre, 2018, p. 11)

Diffraction

(Haraway, 1994; Barad, 2007)

“Diffraction is not a singular event that happens in space and time; rather, it is a dynamism that is integral to spacetime-mattering. Diffractions are untimely. Time is out of joint; it is diffracted, broken apart in different directions, noncontemporaneous with itself. Each moment is an infinite multiplicity” (Barad, 2014, p. 169).

“I re-turn (to) a major event which haunts my PhD research project...”

‘Fault Lines’ – *a diffractive poetic inquiry*



Figure 1: Diffraction – I see it everywhere.
Last day of the summer holiday, January, 2014;
Paton’s Rock, Golden Bay.



‘No one can predict in advance how/when/why/where a philosophical concept or the world itself might interrupt and reorient our thinking’

(Lenz Taguchi & St Pierre, 2017, p. 644)

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